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The Christian Socialist

The Golden Rule Against the Rule of Gold

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Socialism

By Rev. Charles G. Girelius, Williamsport, Pa.

[Editorial Note. The following clear, able and fair article on Socialism was written at the request of the Ministers' Association of Williamsport, Pa., and was read at the ministers' meeting. Mr. Girelius is pastor of the Bethany Presbyterian Church of Williamsport. In answer to our letter of inquiry he says: "I am not a Socialist, so far as being identified with the Socialist party is concerned. . . . I am simply a Christian minister, willing and anxious to lend a helping hand wherever there is a movement toward reform. . . . I am disgusted with the corruption that I believe to be inseparable from the capitalistic regime. I see in Socialism a splendid ideal that I desire realized and I am not ashamed to say so. My paper is therefore simply a frank expression of what I think and feel about Socialism after some attention to the subject, while my final convictions are still in process of formation. . . . For this reason whatever parts of my paper you omit, you must not omit those parts that show clearly my independent and conservative attitude toward Socialism. Otherwise I shall be placed in a false position, and that would do more harm than good."

If, in our battle for space, we have omitted any of the paragraphs that tend to show Brother Girelius' "independent and conservative attitude toward Socialism," his words quoted above will set the reader right. May his tribe increase! Is there any doubt from the above letter and the following article, how he would vote if he were a citizen of Milwaukee this spring?]

Socialism is a movement that cannot be disregarded. If carelessly or obstinately we refuse to be enlightened we shall be forcibly awakened some morning, dark or bright, as we may choose to view it, and realize with a sense of humiliation that while we, like the foolish virgins, had slumbered and slept one of the most significant movements of modern times had been gathering headway and reaching after power. Then shall we sit up, rub our blinking eyes, and stupidly wonder how it all happened. Said [illegible] in the November number, 1908: "When a political party has won the support of twenty millions of people throughout the civilized world, it is time that its point of view, its aims and its methods be studied. The Socialist parties of Europe are now minority powers. At present they have 32 men in the British House of Commons, 54 in the French Chamber of Deputies, and 43 in the German Reichstag; in the other national bodies—Austria, 87; Italy, 25; Norway, 17; Sweden, 15; Finland, 80; Denmark, 34; Belgium, 30, and to the Russian Second Duma they sent over 90 men. Their actual vote in all countries is already ten millions." In the same magazine, Dr. Frederik Van Eeden is quoted as saying: "Socialism means for some of you a wild theory, expressing stupid envy and discontent. For others in other ranks it means the only good and real organization of society, just what democracy is now meaning to you. But to all of you it means something that is spreading, be it for good or for ill, be it a danger or a blessing; it is spreading and it can be no longer looked on with contempt or indifference."

The Socialist Platform

Socialism is a movement that proposes a radical reconstruction of society. It is an expression of discontent, a protest against the existing order, the proclamation of a new era, a breaking away from the traditional economic conceptions of life, and a most zealous endeavor to establish a co-operative commonwealth. I quote from the *National Platform of the Socialist Party of America*, adopted May 8, 1904, as follows:

"The Socialist program is not a theory imposed upon society for its acceptance or rejection. It is but the interpretation of what is, sooner or later, inevitable. Capitalism is already struggling to its destruction. It is no longer competent to organize or administer the work of the world, or even to preserve itself. * * * The so-called trust is but a sign and form of the developing socialization of the world's work. * * *

"Into the midst of the strain and crisis of civilization, the Socialist movement comes as the only conservative force. If the world is to be saved from chaos, from universal disorder and misery, it must be by the union of the workers of all nations in the Socialist movement. The Socialist party comes with the only proposition or program for intelligently and deliberately organising the nation for the common good of all its citizens. It is the first time that the mind of man has ever been directed toward the conscious organization of society.

"Socialism means that all those things upon which the people in common depend shall by the people in common be owned and administered. It means that the tools of employment shall belong to their creators and users; that all production shall be for the direct use of the producers; that the making of goods for profit shall come to an end; that we shall all be workers together; and that all opportunities shall be open and equal to all men."

Here are enough large ideas to make any other party platform appear most insignificant. Socialism passes judgment upon the existing capitalistic regime, finds it wanting, and predicts its overthrow; it believes itself to be the only conservative force able to save the world from chaos, universal disorder and misery; it is international in its scope, a world movement seeking to unite the workers of all the nations; and it declares that industry shall be carried on, not for profit, but for the common good. *Socialism is well worthy of study if for no other purpose than to escape the hot, stifling, sickening atmosphere that inevitably prevails in the council chambers of the dominant parties.* But the Socialists are not merely dreaming of these remotely possible ideals, for they are most actively engaged in presenting and urging certain very practical remedial measures, such as insurance of workers against accident, old-age pensions, income taxes, woman's suffrage, prevention of child labor, the free administration of justice, initiative and referendum, the recall of officers by their constituents, etc., but only as means to the one great end, the co-operative commonwealth.

The Present Capitalistic Regime

The defects of the present capitalistic regime are apparent to most of us. There has been enough muck-raking during the last few years to convince us that things might be slightly improved. To understand Socialism we must understand its antagonist, Capitalism.

(1) In the first place, the capitalistic regime is not a system at all, but a chaos. We have systems, but not system. We have trusts, combines, monopolies, etc., and here are systems enough to make our heads dizzy as we try to make them out. But they do not form anything that can be called a systematic order of society. Society itself is in chaos; worse, it is in war. The present order is one that is spoken of as one that gives free scope to individualism. Great is that word *individualism*, and most pious are the arguments in its behalf, as though upon it rested all the liberties of humanity. *The fact is that individualism is now merely the freedom of a few [illegible] according to the dictates of their own selfish interest.* Individualism has become autocratic. Democratic individualism there is not; for it is dead, and capitalism is its murderer. The war has done its work.

(2) The capitalistic regime means an unjust inequality of opportunity. A few private interests seize upon the natural resources, tools and means of production. Then those who have not simply must accept the terms of those who have. If it could be shown that the wealth of the nation tends to fall into the hands of those who are most worthy and best able to use it for the advantage of all, it would not be so bad. Or if it could be shown that a few able but unscrupulous men were enterprising enough to take the advantage while the rest of us were all asleep, we should have to admit that it simply served us right. *It does serve some of us right.* But it is also true that much of the wealth of the world was appropriated long before a multitude of innocent people were born; and a great deal more of it has been selfishly seized while some of the choicest and wisest spirits in the world were unselfishly engaged in the loftier tasks of the world, too busy and too devoted to their nobler duties to be concerned with the accumulation of property. It is rather inspiring at the present day to recall that the great scientist, Louis Agassiz, once said, "I cannot afford to waste my time making money." But the pity of it is that we cannot have that same noble spirit at work in the management of our railroads.

(3) The unrestricted domination of private interests tends to a tremendous wastefulness. *A private interest is naturally unmindful of social interests.* A private lumber company goes into a forest with no concern for the future of that forest. Therefore it simply proceeds to destroy the forest outright. God gave that forest to man, not to a lumber company; but the lumber company has it. Man of to-day neglects to assert his rights, and the forest goes. Man of to-morrow is not yet born; but when he comes he will find the forest gone. Then man of to-morrow will curse man of to-day. There is also the tremendous wastefulness of energy due to the misdirected and duplicated activity of our present competitive scramble. *Competitive private interests are wasting half their energy in trying to get the best of each other.* Could they be made to work in co-operation they would do twice the work. But saddest of all is the fearful wastefulness of human life. Modern industry is chiefly engaged in making things. Its whole attention is devoted to property. Every other interest must stand aside; property is king. Property is the summum bonum. Therefore in this process of making things human life is heartlessly exploited, oppressed, crushed. Mangled bodies and stunted souls are thrown upon the junk heap, like so much old iron, but that does not matter.

(4) The capitalistic regime has created a parasitic class. At the bottom is the vast army of unemployed. Some of them are crushed and worn out before their time, discarded by the private interests who have no longer any use for them. Others are still able to work, but are repeatedly left involuntarily without employment, demanding work but not obtaining it. They must shift for themselves as best they may, live on charity, and become a burden to society. At the top of the parasitic class are the idle rich, who toil not, neither do they spin; they work not, neither do they earn; yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Their bonds and their stocks feedeth them, and the toilers of the world sustain them.

(5) Capitalism has upon its hands an unsolvable labor problem. *The conflict between capital and labor is such that in the nature of the present order it can never be permanently settled. It is simply a war between two conflicting interests and its varying fortunes are not determined by the particular rights of the two parties concerned, but by their relative strength. There is no law human or divine that can determine what shall be a just compensation for the workingman over against a proper income for the employer. It is simply a fight free for all, and neither party can be blamed above the other.*

(6) A capitalistic regime is subject to frequent periods of crises, panics, and special conditions of chaos. An industrial panic is society's epileptic fit. Individualism as applied to modern industry means simply a clashing of interests, a struggle between giant forces, a surging and resurging of vast human masses. It is a battle among these various interests, or rather it is a scramble among a crowd of giants, each doing that which is right in his own eyes, maintaining private privileges, unmindful of the social welfare. *An application of the Golden Rule to business is a confessed impossibility even to those disposed to be honest. An honest man competing with a dishonest man must himself become dishonest, or else get out and let the devil take over the whole business.* Amid such a condition of things there can be no stability, only crises and panics, until a few of the giants [illegible] bribe, rule, oppress. *That means the death of democracy.* But there is another power yet to be reckoned with—those who toil, those who labor. They are becoming conscious of their power, they are claiming their rights. Said Carlyle, "Labor is ever an imprisoned god, writhing unconsciously or consciously to escape out of Mammonism."

(7) *Capitalism is the chief corrupting influence in politics.* Vested interests are bound to tamper with legislation, with the administration of government, and even with justice. Private interests are essentially selfish, and it is inevitable that they interfere with the machinery of government. They are, as a matter of fact, compelled to do it in sheer self-defense. We are now attempting to reverse the process. An earnest attempt is being made at reform along the line of the government regulation of private interests. I rejoice in this endeavor. I am in accord with its spirit; and I should like to see this movement succeed. But I have small faith in its effectiveness. *It is inherently impossible for large private interests to keep their fingers out of politics. The attempt to suppress them is simply an endeavor to hold a lid on Vesuvius.* Certainly any work along this line that must be done with the co-operation of Aldrich and Cannon is entirely Quixotic.

Capitalism must go the way of feudalism, absolutism, slavery. I believe it is tottering to its doom. Either humanity will have to put up with conditions as they are to the end of its history, with no hope but for a trifling amelioration of its misery, or society must take on some radically new form. But I am not pessimist enough to believe that the present order must continue. Christ planned something better than this when He proclaimed the kingdom of heaven. The Sermon on the Mount is still in the realm of the ideal, not in the realm of practice. By faith I see the day of better things.

Some Goblins That Must Be Dispatched

In its early day Socialism was Utopian. The Socialistic philosophy as set forth by Saint Simon, Fourier, Louis Blanc, Proudhon and Robert Owen is made up of brilliant but impracticable dreams. It was Karl Marx who finally laid a foundation so solid that Socialism could build with some degree of security. Since his day the Socialists have been hard practical workers as well as dreamers. But before we consider more of Socialism let us dispatch a goblin or two that have been disturbing the slumbers of some of us.

One goblin is the Anarchist, frightful, terrible, snorting fire. Some of us think that this monster is a Socialist. He is nothing of the sort. Socialism had its origin in a movement of unrest, discontent and protest against the existing social and industrial order. Such is the origin of every reform movement; and the Anarchist is with them all—at the beginning. But just so soon as a constructive program is adopt-

ed the Anarchist must go on his way. He has nothing in common with constructive Socialism.

Another goblin is the idea that Socialism proposes to make all divide up evenly, so that we shall all be equal. That was a fantastic and impossible dream of some of the earlier Utopian Socialists, but it will have no part in any practical scheme of Socialistic reform. The idea does not belong to the scientific Socialism of to-day.

Socialism will not reduce men to a dead level; human nature will assert itself. Neither will Socialism kill individual initiative; for individual ability will take care of itself in that regard. Says Spargo, in his book on *Socialism*, "The intolerable bureaucracy of collectivism is wholly an imaginary evil." (p. 219.)

Another goblin is the idea that Socialism stands for free love and that it is hostile to the institution of marriage as we believe in it. Some Socialists, it is true, have advocated free love. *So have some who are not Socialists. I am not aware that the sanctity of marriage is especially honored even now in certain quarters where Capitalism rules supreme. Marriage is an institution that will have to stand on its own merits, whether Socialism becomes a fact or not.*

Still another goblin is the idea that Socialism is dominated by reckless and hot-headed men who can never be trusted with power. I have no doubt that some Socialists—as well as some others—are "undesirable citizens." But we may be certain that if Socialism ever reaches a place of power its councils will be dominated by sane and able statesmen. The radical agitator must do his work first, but he will not rule in the end. It was not William Lloyd Garrison or Wendell Phillips who abolished slavery. It was the able and conservative Lincoln. It is not the Prohibitionists who are now dealing with the saloon. It is the Anti-Saloon League. And history will repeat itself in Socialism.

A final goblin is the idea that Socialism is anti-Christian and atheistic. Some Socialists, I presume, are atheists. At least some have called Christianity, and especially the Church, by hard names. But that is not to the point. Socialism proposes only an economic scheme that cannot be said to be either Christian or anti-Christian, more than any practical or impractical project of a secular nature that may be advanced. If Socialism is in accord with high ethical ideals it has no quarrel with Christianity—*not so much of a quarrel, I judge, as the Standard Oil Company, or the Sugar Trust.*

The Positive Side of Socialism

Now we will take up the positive side of Socialism. It would of course be both useless and absurd to undertake to give detailed specifications of the Socialistic state. We cannot know all that Socialism would mean. Men can never know in advance the full consequences of any social movement, and it would be absurd and cowardly to wait until they can agree upon a complete program. *Our Revolutionary forefathers did not start a nation with a full-fledged Constitution of the United States of America in their hands.* They had only a negative document, a Declaration of Independence. So with Socialism, whether it is to be or not to be, we can only see certain principles by which it is to be governed and certain general directions which it must follow. It is, first of all, an ideal. If that ideal is sufficiently impressive, men must, like Abraham, follow it by faith. Says John Spargo, in his book already mentioned, "The Socialistic ideal may be said to be a form of organization in which every individual will enjoy the greatest possible amount of freedom for self-development and expression; and in which social authority will be reduced to the minimum necessary for the preservation and insurance of that right to all individuals." (p. 213.)

Man has a two-sided nature. On the one side he is egotistic, striving for individual freedom and individual expression. He has also a social nature, and he seeks association with others. On the individual side there is the desire for unlimited freedom; on the social side there is of necessity restriction. Every social relation is a restriction upon individual liberty, and there is constantly a struggle between the two motives. The problem is how to combine and harmonize social and individual interests and actions springing therefrom. The present order of society lays its emphasis upon the individual, with the idea that the individual cannot work for his own interests without at the same time serving the social interests. This idea worked fairly well so long as the forms of civilized life were simpler than they are now. There was then a democratic individualism which secured the interests of all to a fair degree. What we have now is an autocratic individualism, the individualism of a few master financiers, "captains of industry," men who by means fair or foul are seeking to grasp within their own power all natural resources and the means of production and to control the government machinery by the power of wealth, so that they may be able to compel the rest of the world to submit to their dominion. They have not been elected, they are not in office by the will of the people; and yet they wield a power greater than that of feudal lords and absolute kings. If they prevail, Democracy is at an end. It is against these that Socialism has risen in defence of genuine democracy. Socialism is not against the democratic individualism of the many; it is opposed to the autocratic individualism of a few who seek to be lords over the rest of humanity by means of their wealth. Socialism simply will not tolerate the rule of these irresponsible "captains of industry," who selfishly exploit the multitude for the aggrandizement of their own power. "The basic principle of the Socialistic state must be justice; no favors can be extended to any individuals or groups of individuals."

Socialism proposes to establish a co-operative commonwealth. This word *commonwealth* is a time-honored, respectable word, of which none of us are afraid, and which is nevertheless thoroughly Socialistic in its fundamental idea. A commonwealth is simply a wealth common to all; and Socialism is nothing more nor less than that. *Commonwealth* is the word adopted by the honored fathers in their fight for political democracy. *They were Socialists in fact. Only they could not anticipate the tremendous industrial development which was destined to take place, and they did not therefore think to provide for an industrial democracy.* But they had the idea, and the Socialistic philosophy is therefore old enough to be respectable, for we know its grandfather!

The aim of Socialism is to substitute combination and co-operation in place of that ruinous competition which is now fast becoming the privilege of a few and an instrument of tyranny. Now do not say that Socialism threatens to destroy competition; *Capitalism has already destroyed it.* The great modern combinations, corporations and trusts have effectually destroyed competition in the old sense of that idea. *The idea of dissolving these great trusts is futile and contrary to the very nature of modern industrial activity. Socialism has no such thought, but aims to socialize the trusts and compel them to serve the interest of all. A trust is no longer a private interest; it is essentially public. Strangely enough its very name is suggestive of this very thought; it is something held in trust. It is only in merest legal fiction that a trust can be said to be a private enterprise.* Certain bondholders have moral as well as legal rights in a trust, we admit. The stockholders likewise own a certain interest. A majority stockholder, or dominant "captain of industry," has also certain rights and interests to the extent of the actual service he has rendered. *But the hundreds of thousands of workingmen employed have certain rights and interests likewise.* It is their labor that has helped to create the business, and they have a moral right to a share in its management, instead of being heartlessly exploited. *The public also owns, by all moral right, an interest in the trust; for it is only by permission of the public that the trust has even a right to operate, while the natural resources, public utilities, inherited ideas and unearned increment with which all industries must work belong to society as a whole.* There are a thousand social values, institutions, inventions, ideas, codified laws—some of them advantageously defective, the work of generations of statesmen, soldiers, jurists, legislators, philosophers, teachers, prophets, that have entered into the accumulation of wealth. *The rich man has not figured as an independent individual earning all his money by himself, but as a fortunate member of society who has happened to hold certain strategic and unguarded points.* To this there may be added a certain degree of marked ability and the contribution of a genuine service all his own, but not always. A fool can get rich on the unearned increment of land. And when you add also unscrupulous selfishness and unfair dealing we have a condition of affairs reminding us of the lines:

"The rain it raineth every day
Upon the just and unjust fellows;
But chiefly on the just because
The unjust take the just's umbrellas."

Socialism is a movement for "the public or co-operative ownership and operation of all industries and distributing agencies," so that the interests of all shall be more fully guarded and each worker with hand or brain obtain the full product of his toil. It aims to give to each an adequate opportunity—work to every able-bodied man and woman who desires work, together with a just compensation; a decent education to every child; and suitable provision for the needs of the unfortunate, the wornout, and the aged. "Industry will be carried on for use, not for profit, and work provided for all." (Strobell, A Christian View of Socialism.) Selfish men will not be permitted to exploit for their own advantage the resources of nature and the brains, souls and bodies of men, women and children. Socialism will provide labor for all and not permit multitudes to remain intermittently unemployed as at present. It will so regulate production that the crises arising from glutted markets will disappear. The state too will control all the functions of credit, so as to effectually prevent the exploitation of the mass of the people through financial agencies, which is so great an evil of our present social system. Socialism would also provide a more satisfactory system of justice, for the administration of justice would be regarded as a social function, maintained at the social expense for the free service of all citizens. Court fees, advocates' charges, and other like expenses would be abolished, so that both high and low may stand equal before the law. As it is now, the inequality between the rich and the poor before the courts of our land is absolutely unjust and undemocratic.

Socialism will undertake the public ownership of railroads, telegraphs, telephones and express business, and of national, state and municipal utilities. Then will follow the gradual taking over of those other industries where the process of consolidation is most advanced. The function of the Socialistic state is thus described by John Spargo: "The state has the right and the power to organize and control the economic system, comprehending in that term the production and distribution of all social wealth wherever private enterprise is dangerous to the social well-being, or is inefficient." (Socialism, p. 219.) There are many petty, subordinate industries which might be allowed to remain in private hands, "subject only to such regulation as might be found necessary for the protection of health and the public order. On the other hand, there are things, natural monopolies, which cannot be justly or efficiently used by private enterprise. Land ownership and all that depends thereon, such as mining, transportation, and the like, must of necessity be collective and universal."

Socialism promises a new beginning, a new departure, and the releasing of a new set of forces working for the regeneration of society, so that humanity shall be able to advance toward its economic salvation without those fearful material handicaps that now rest upon multitudes of men, women and children. It is not to be supposed that the ship of state shall be exempt from the varying influences of wind and wave, but it is hoped that the old ship shall be so constructed and so managed that it shall be able to maintain a steadier course. The change will in all probability be slow and intermittent. The Socialist state will not be perfect and static; it will be imperfect and dynamic—which will, in fact, be much more interesting. It is essential to our human nature that society, as well as the individual, must have before it the unattained and ever enlarging ideal; *but it is equally essential that both the environment and the attitude of heart shall favor advancement and not retrogression.* Neither will the Socialist state be a self-working scheme, or self-running "automatic democracy." Socialism is not magic. Its success and advancement will depend upon the wisdom of leaders and the vigilance of the people; and this must be true of any social order. *There can be no other safeguard against the usurpation of power than an ever alert popular will and conscience.* There will still remain the wicked, the selfish, the lazy, the vicious; and these will work, as they have always, against the good of humanity. It will still be true, as God's Word puts it, that "Righteousness exalteth a nation; but sin is a reproach to any people." The Church will have to continue its age-long work of preaching Christ crucified as the only hope for a sinning world. Socialism will by no means dispense with Christianity, and that because it cannot—the assertions of anti-Christian Socialists notwithstanding. The sooner all Socialists learn this the stronger will be their cause. The activity of Socialism will be engaged in the economic field; but the religion of Christ will remain secure in its own higher field saying, "But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you."

"The tumult and the shouting dies;
The captains and the kings depart;
Still stands thine ancient sacrifice,
An humble and a contrite heart:
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!"

The Attitude of the Clergy of Sweden Toward Socialism

BY REV. EDWARD H. JAGDSTEIN, WARSAW, ILL.

A few months ago a very interesting and important ministerial conference took place at Lund, Sweden, a city of about 17,000 inhabitants, one of the oldest cities in the north with a famous university, founded in 1666. The attitude of the clergy toward Socialism was one of the topics thoroughly and exhaustively discussed at the gathering of a great number of ministers of the established church in Sweden. Among the speakers were Dr. Widner, minister of the Swedish congregation at Copenhagen, Denmark, Pastor Bruhn of Arloef, Pastor Mauritzon and Mr. Halstroem, professor of evangelical theology at the State University of Lund.

Dr. Widner opened the discussion with the statement that he is working in hearty co-operation with the Socialist members of his congregation at Copenhagen. He further stated that many of the contributions for his church and mission work have come from avowed Socialists. In the course of his interesting and instructive address Dr. Widner urged his brethren of the ministry to attend Socialistic meetings, to get a broader conception of the movement and to bring to the laborers the messages which will bring about a truer spirit of Christian brotherhood. Rev. Bruhn of Arloef declared that he has followed this movement not only with deep interest, but also with great optimism. He has fair recollections of his intercourse with Socialist families of his congregation. Pastor Bruhn earnestly asked the great assembly to stand for justice to all, even if this attitude is seldom favored in bourgeois circles. Pastor Mauritzon was in hearty agreement with the statements made by Mr. Bruhn and said that the result would be a more cordial relation between the church and the Socialists, who would get a clearer vision of the mission of the church by coming in contact with its representatives. Professor Halstroem referred to the intimate connection between Christianity and Socialism and he welcomed the ministers who have frankly confessed their friendly attitude to the Socialists.

There can be no doubt that a similar or at least a more friendly attitude of the clergy in other countries would be observed as soon as certain Socialist leaders, writers and publishers give up their UNsocialistic hostility against Christianity and the Church of Christ, as Socialism—in spite of the early scientific Socialist authors—has no legitimate scientific or philosophical connection with atheism or materialism.

To Christians and Patriots

BY REV. T. J. FREDERICK, SPRING CHURCH, PA.

Progress in human achievement always calls forth new ideas and needs new terms and new definitions of old terms to express itself intelligently. This is eminently true of Socialism. When a Socialist speaks of capitalism he means the private ownership and consequent control by a few of the means by which all must live. The class which has nothing but its labor power to offer as a means to obtain a living he calls the proletariat. The bourgeoisie is the class which controls the avenues of wealth.

Wealth is stored up labor product. Capital is wealth used to obtain more wealth. Exploitation is the use of another for one's own profit. Profit, interest and rent are different forms of exploitation. The materialist conception of history is the historical fact that the material interests of mankind have always dominated their forms of government, religion, laws, finances and other institutions. The class struggle is the never ending conflict between the class which creates wealth and demands better conditions, and the class which exploits that wealth for more profits. Surplus value is the extent of that exploitation by the capitalistis. Public utilities are those resources of wealth which supply the public needs and which all must use. Private wealth consists of those individual necessities which do not concern the public. Under Socialism public utilities are owned and controlled collectively. Private wealth is owned individually. Socialism involves some radical changes in society, such as the elimination from it of all those evils which have their root in capitalism. Hence the elimination of capitalism itself. This change is often called a revolution. But revolutions are sometimes necessary. The late Dr. Stuckenburg in the Homiletic Review wrote, "A social revolution is imminent. Let us pray that it may be a peaceable one." Socialism is not a dream, an importation, a scheme or any of the many foolish things some have supposed it to be. It is the world-wide political expression of that evolution in society which demands the collective ownership and democratic control of all public utilities and restricts private ownership to individual necessities. This movement has become a prominent factor in the social and political life of every civilized country. It is not a theory, therefore, which confronts us. It is a situation. As such it appeals for earnest and careful consideration to every Christian and every patriot.—T. J. F.

The Church and the Workingman

From an influential member of a North St. Louis congregation we have received the following copy of a letter, which the aforementioned member addressed to the Rev. Chas. Klopz, concerning the question, What is the reason that workingmen do not attend church, and where lies the fault?

The answer is, It is the fault of the Christian teachers. Either they do not teach the precepts of Christ, or else they do not live up to the example which Christ set for them.

Christ says: "Ye cannot serve God and Mammon." But what are the teachings of the teacher and the preacher of to-day? "There must be rich and poor, and they must exist together, side by side," and for that very reason it is considered an offense and rebellion against the orders of God for anyone to take the field against the injustice of the moneyed powers and the servants of Mammon."

"Christ went into the temple of God and cast out all them that sold and bought in the temple and overthrew the tables of the money changers and the seats of them that sold doves," but what do the teachers of to-day? *All beg and borrow from this Mammon and crawling prostrate themselves before this idol.* Universities and churches are built with the money stolen from the poor, "to the praise and honor of God," although St. Jacobus says: "Behold, the reward of the laborers that have reaped the land and is ignored by you, shrieks and laments." *What is wealth but wages withheld from the workingman?* And what are rent, profit and interest but wrongs legalized and sanctioned by the State and church? Therefore, it will surely come to pass as Christ spake of the fruitless fig tree, *"Cut it down."*

That is the reason our churches are empty and poor humanity is led astray; for everyone looks to his own selfish interests. This legalized selfishness compels man to cheat and rob his own brother for did he not do so his brother would certainly cheat and rob him, for, as everyone knows, "self-preservation is the first law of nature."

Christ says: "This people draweth nigh unto Me with their mouth and honoreth Me with their lips, but their heart is far from Me. *But in vain they do worship Me, teaching for doctrines the commandments of men"* (Matt. xv. 8-9).

Therefore, ye watchers of Zion, awake and take to heart the affliction of Joseph. That unto us also may be fulfilled the word of God. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord keep not silent" (Is. lxii. 6).

In conclusion allow me to propose to you to read. Micah. vi-vii. It is exactly suited to our times and shows us the way—the way unto Christ. For it is the universal ground and cornerstone upon which the church and the whole world is built.

The teachings of Christ can alone make mankind happy and His teachings must be brought into practical everyday use. *The kingdom of Christ, the kingdom of heaven, takes its beginning here upon earth in this life,* and that is why Christ taught us to pray, "Thy Kingdom come."

The present system of things under which we live is in the might of Darkness. Darkness can only be dispersed by Light and children of the light. The Light of the world, the eternal truth can alone set us free, for Jesus says: "I am the light of the world: *he that followeth Me* shall not walk in darkness, but shall have the light of life. If the Son therefore shall make you free, ye shall be free indeed" (John viii. 12 and 36). This is the Light that must permeate and enlighten our social life and warm our cold and selfish hearts; then will the fruit, the fear of God and the love of brother be certain and the churches be filled again.

ERICH E. A. MUELLER.

Socialism and Sex

A Frank Discussion of Socialism in Relation to Free Love, Marriage, Home, Childhood and Divorce

By Rev. Edward Ellis Carr, Editor of the Christian Socialist

[It is expected that a page of Criticisms and Comments from various comrades with replies from the Editor wil be printed before the next regular article in the series is given. Many letters of commendation have reached us and a few adverse criticisms. Both are welcome, because both are helpful. We would suggest that wherever possible all comments and criticisms should touch upon specific points of the subject under discussion.]

XII. The Woman Fit for Marriage

But Adam, the Man, with all his manliness, and for the very reason of it, was not content alone. The zebra had his mate. The mighty striped tiger, fierce monster though he was, enjoyed the affection of his consort and, moreover, had his cunning little whelps to fondle and to feed. The doves cooed together, bringing grasses for their nest. The robin, proud of his red military coat and of his rich parental hopes, caroled encouragingly to his little brown wife sitting, with the patient expectancy of love, through the long spring days. Among these the Man found amusement but not *companionship.* They spoke to him of joy and heart-rest in one of his own kind—yet not quite like him; and his eyes grew deeper and darker with longing.

God knew it was "not good for the Man to be alone," and so He gave to him a mate.

She was of finer mold:

"Dame Nature once, in godlike mood,
Was with poetic fire imbued;
So, calling to her aid each grace
That lived in secret woody place,
She robbed the roses of their hues,
She stole the freshness of the dews,
Their purity from lilies took,
Their perfumes from the violets shook;
And thus, with her wild offspring's aid,
Was nature's perfect poem made.

Such grace it had, she could not bear
To see it lying lifeless there—
With glowing breath she made it human,
And called her fairest poem woman."

Yes, Eve was fairer than the greatest poet's dream—*she was the age-long dream of God Himself made real.* Her shapely form shone out like tropic twilight, rich, glowing, and yet shadowy; the wondrous drapery of her dark, luxuriant hair fell in waving masses to her knees; her eyes, large, lustrous, deep, entrancing, were fired with tenderness and graciousness; her supple hands were meant at length for music and for art, but more for tender ministrations; her lovely arms were not made for clubbing, but for clinging; her breast, not for a battle-shield, but for an infant's pillow. She was truly worthy to become "the mother of all living."

And, all the old legends notwithstanding, woman is far more beautiful, sweet, tender, noble and helpful than ever before and growing richer in graces from age to age. She is queen of the earth, God bless her! and her power is destined to increase forever. To man she is an enchantment, a temptation, an inspiration; a constant provocation, an endless delight; a burden, a comfort; a grief, a joy—a mystery he can never fathom, a perplexity he can never solve, but will never give up; his ruler, his slave; source of his life, his love, his glory and his shame, and sharer of every agony and bliss, every fear and hope, every failure and success—how can any man live long or well without her?

"Oh, woman, mother! Woman, wife!
The sweetest names that language knows!
Thy breast, with holy motives rife,
With holiest affections glows.
Thou queen, thou angel of my life."

I. The Woman Fit for Marriage Is Beautiful

Every man craves, needs and has a right to a beautiful wife.

Now, you homely-faced girls, do not be discouraged. *Woman's charm is in her womanhood,* not in the mere outer picture of it. True beauty, high and fadeless, is of the soul and not the body—but *the soul shines through* and gives to the body its own character of grace or ugliness. There is a woman of whom, did you mark her features in detail, you would surely exclaim, "What a fright!" but of whom, when you behold the charm of her unselfishness, the brightness of her intelligence and the winning sweetness of her kindly smile, you say: "Isn't she perfectly lovely!"

"Handsome is as handsome does," you know. A "pretty" girl is not always beautiful. A young man sat musing, "fancy free," when a girl entered the room whose presence set his soul a-tremble with delight; and a wild, sweet desire surged through him to know her better and, perchance, to harvest the fruitage of his life's hopes in her companionship; for she seemed the perfect embodiment of all his ardent, youthful dreams. It was a clear case of "love at first sight,"

"Consuming heart with hot desire
By subtle beauty's searching fire."

But in such cases "second sight" is far better; for in a few minutes the overwhelming admiration she had aroused in him was torn to fragments and scattered like straw in a cyclone, and a deep, unspeakable disgust filled him with an intensity akin to pain. She was spoiled by flattery, silly with vanity, petulent, spiteful, selfish. Her soul stood revealed, pitifully small and ugly with mental and moral deformity; the romantic spirit of the young man was dashed into abject humiliation; he could scarcely bear to look at her, and he realized, once for all time, the cutting truth of Pope's relentless lines:

"Beauties in vain their pretty eyes may roll;
Charms strike the sight, but merit wins the soul."

For, as has been aptly said: "Personal beauty is like a letter of introduction. If it is not confirmed on acquaintance, it is worse than vain." But the girl who is truly beautiful in heart and mind will look all right to any sensible man—"and her children shall rise up and call her blessed."

There is nothing more exquisitely true and perfect than the following well-known lines:

"Beautiful faces are those that wear,
It matters not whether dark or fair,
Wholesouled honesty printed there.

"Beautiful eyes are those that show,
Like crystal panes where heart-fires glow,
Beautiful thoughts that burn below.

"Beautiful lips are those whose words
Leap from the heart like songs of birds,
And yet whose utterance prudence girds.

"Beautiful hands are those that do,
Moment by moment the long day through,
Work that is earnest and brave and true.

"Beautiful feet are those that go
On kindly ministries to and fro,
Down lowliest ways, if God wills it so.

"Beautiful shoulders are those that bear,
With patient grace and daily prayer,
Ceaseless burdens of homely care.

"Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountain is righteousness."

Some may object that this chapter is "sentimental" rather than "scientific." We repeat: SENTIMENTS ARE AS SCIENTIFIC AS STONES. *And it is the inculcation of such sentiments as these that makes beautiful women and noble men,* as the sexual aspiration of the bird of paradise (through her love for beauty and his desire to fascinate and win) paints the ravishing colors of his plumage. Internal ideals and ambitions, as well as natural and sexual selection, are mighty factors in human development. And if some girls would spend as much time praying and striving to be charming as they do fixing their faces and hair before the mirror, they would be general favorites.

It is marvelous that woman retains and even increases her loveliness of person and soul in spite of the blight of capitalism which curses her with mercenary parents, puts her forth with a comparatively listless, colorless body and mind, grinds her in the merciless money-maker's mill, starves her body, mind and soul, makes her a hopeless drudge even in her own home, and offers her rarest beauty as a choice piece of merchandise in the white slave traffic or the marriage of convenience!

When society in general, through the careful methods of Socialism, really undertakes to produce lovely girls and to develop worthy women, what a glorious garden of ravishing personal beauty and exquisite fragrance of character our humanity will become! That will be horticulture worth while. Let us no longer delay it.

II. The Woman Fit to Marry Is Modest, Innocent, and Fresh as a Flower with the Dew Still on It, as a Beautiful Peach with the Down Undisturbed

Eve didn't begin to have beaux at the age of fifteen and keep it up with sickening variety for ten years, more or less, and then give to Adam a heart mostly worn out and worthless! It must be admitted that, owing to circumstances over which she had no control, Eve should not be given too much credit for her unusual innocence, nor Adam for his. He might have sung with unexampled sincerity and enthusiasm the words of a modern jingle: *"There's Only One Girl in the World for Me!"* But what was inevitable with our traditional first mother is essential to the ideal bride to-day.

True virginity is also of the hand, the lip, the eye, the heart, the soul. Such virginity is to be prized above rubies, it is sweeter than the breath of purest lilies.

But after a girl has been "having company" for a while, as some girls do, allowing this man to steal a kiss, or that one boldly to take a whole basketful; sitting up late, receiving those signs of affection which only accepted lovers dare show, and perhaps being "engaged" a time or two, with all that means in our reckless modern society, most of the freshness of real maidenhood is worn off.

Too much handling spoils a flower, and the delicate blossom of girlhood is handled quite too much these days for its best charm to remain.

A strict, modest, sensitive souled woman, whose brave eyes shoot forth scornful lightning at the least undue familiarity, is the kind a true man wants to call his own. The others are all more or less damaged goods, too long on the market, too much handled and soiled.

The sweetest hour of a pure man's conjugal joy will be changed into a season of resentful disgust if there comes the memory of kisses and embraces that other men in former years have lavished on her who is now his wife. Who cares to eat from a plate that another has soiled? Who wants the fruit that ap-

other has tasted and cast aside? Who desires second-hand, shop-worn love-making?

The social indiscretions of to-day between men and women courting are a personal defilement, degradation and injury in the mere fact of their having taken place. One cannot wipe such kisses off. They remain to lessen future joy.

I must linger here and press the painful lancet of truth deeper into this dangerous, festering sore. Why is a married person commonly considered disgraced and defiled and the other partner robbed if he or she indulges outside the family in customs that are quite too general among unmarried people? Is it because after marriage a woman is supposed to be sacred to her husband, while before marriage she belongs to Tom, Dick and Harry?

The girl or boy who has not been taught the *indelible shame* of hugging and kissing their friends of the opposite sex has been cruelly wronged.

Besides, there is a fire in young blood which is always hard to control and which by these shameful liberties is often fanned into a fierce conflagration before which the most virtuous resolutions are but as dry straw. The failure of good resolutions in such cases lies in the fact that they do not begin far enough back to exclude the defiling, dangerous indiscretions which are the special fuel for such fire.

These indelicate customs are all loaded with loss and sorrow, even if no greater wrong is done. It is far better to reserve all radical signs of affection until after the wedding. Very few will do to run an engagement on—the fewer the better. Many a broken engagement, but for these very things, would have ended in a happy marriage; for pure men are generally pretty soon disgusted with women who encourage liberties out of wedlock. And many a ruined life would have bloomed in happiness and honor if these first steps of infamy had been avoided; for impure men seize just such advantages and press on to the fulfilment of their own diabolical purposes.

I know that coarse and reckless people will scoff at these warnings and cry, "Mere prudery!" Not so, but it is essential *prudence* to heed them. Yet we need not fear the *danger* so much as the immediate *defilement* and *injury* of such unwise, unholy customs. And I write to help the innocent keep pure, and the indiscreet to reform before their crop of shame accumulates.

One of the proudest, gladdest hours in the life of any man and woman is when on their wedding day each can look into the eyes of the other and truly say: *"I have saved myself for you. I am as fresh and pure as I would want you to be."*

There is Paradise on Earth for such as they. None other may know the full beauty, bliss and sacredness of wedded life. Between them can arise no cloud of regretful memories, no barriers of shame. And it is to fit themselves for such a blessed state that I urge each boy and girl to live for the future, not the present only, keeping themselves entirely free from defilement of all kinds and wholly sacred to their mate that is to be.

Socialism, strictly speaking, means the scientific administration of industry, commerce, government, education, etc., for the best interest of all the people—not for the interest of a few. This implies the complete abolishment of profits. Nothing will be done for money, everything for use. Therefore, under Socialism there will be no incentive to debauch children. The kindergarten, grammar school, high school, college and university will be free from the corrupting influence of impure reading, foul pictures and baleful procurers. These schools will not teach methods of money getting, but of true culture for body, mind and soul. Real ladies and gentlemen will be produced. And oh, the beautiful, pure, sweet, noble, strong and happy girls and boys that shall crowd our homes, and schools, and playgrounds within a few generations after the social revolution—lovely, fragrant, joy-giving roses and lilies in the garden of God.

"But you have read us entirely out of court!" despairingly exclaim the widow and the widower. Oh, no. There are few so foolish as to rank the slobbering sensuality of the brainless flirt with the sacred tenderness of holy matrimony. "The altar sanctifies the gift." No sane person could resent or much regret the love of his mate "for the touch of a vanished hand and the sound of a voice that is still." Such memories are "as dim and sweet as moonlight in a solitary street." They never disturb nor defile.

A lovely woman in the prime of life lost a noble husband with whom she had lived most happily. It broke her heart to bury him, and upon his tombstone she carved these honest words: "My grief is greater than I can bear." But after a year or two, the tides of life thrilling strong within her charming being and many suitors coming, she began to think that however precious the memory of a departed mate, the warm comfort of a living husband would be richer and sweeter, therefore she accepted the hand of a gentleman whom her heart craved. Then that carving on her first husband's tomb began to worry her by day and night. What would the people say, if she married again and left it so! And what was the surprise and delight of those who visited the cemetery the day after her brilliant second marriage to read upon the cold head-stone of her first love these startling words: "My grief is greater than I can bear—ALONE."

Therefore let us bid the ardent widow and widower Godspeed toward such sorrow-chastened happiness as may remain for them, lest they suffer too long their burden of loneliness and grief.

It is a very favorable commentary on the success of marriage that so many bereaved ones quickly seek a new conjugal partnership. Like the *bright* old fellow who with breaking heart chiseled on his wife's gravestone the doleful plaint: "The *light* of my life has gone out!" and, after his second marriage, in a *flash* of joyful wit, added these *striking* words: "But I have found another MATCH."

And now I hear some sad soul say: "But I have sinned, and am not worthy to ask a pure woman's love. What shall I do?" First, shrive your soul in the cleansing fire of God's love and power, then live a clean life and seek the best mate you have access to. And if your mate be one rescued from a life as base as yours of old, thank God for the privilege of helping sanctify one such as you have formerly cursed. *No one has a right to a mate better than himself*—and two unfortunates may save each other by faithful love.

One's heart aches to the breaking point at thoughts of what we all might be and what many have been made by bad teaching and corrupting, crushing, inhuman environment.

Ah, God knows how our ignorant feet are prone to wander in the deceitful, flowery, thorny ways of temptation, and He is merciful. Let each cherish the highest ideals possible to him and do the best he can.

III. The Woman Fit for Marriage Is a Homemaker

The woman who marries to escape work will soon discover her mistake.

"'Is marriage a failure?' I should say not," emphatically remarked an old farmer. "Why, Lucindy gits up airly in the mornin', milks six cows, gits breakfast, fixes four children fer skewl, looks arter the other three, feeds the chickens and hogs, skims tweaty pans o' milk, washes the clothes, irons, gits dinner, churns, hoes in the garden, gits supper, puts the young uns to bed, etc., etc. Do ye think I could hire all that done fer what it costs me to feed Lucindy, buy her a calerco dress and take her to the circus once a year? Not much! I tell ye, sir, marriage is a great success on this ranch."

Of course the brutality of the above story is rare, yet the true wife and mother must live a life of constant sacrifice, and many a loving, faithful wife and mother does a stupendous amount of work.

"Love is of man's life a thing, a part,
'Tis woman's whole existence."

And "love is measured by deeds."

Yet no real man ever sought a wife merely to obtain a housekeeper, cook, laundress or seamstress. He could hire all that done more cheaply than to maintain a house and have far less responsibility and more freedom.

Observe that I said a "Home maker." A woman may keep the house immaculate and in fearfully good order, she may bake and stew—many do "stew" entirely too much; she may laundry to perfection, and sew, and so on, and yet inspire her husband to pray daily for God to take either her or him to the spirit world. Martha was a good housekeeper, the cross old thing, but for a *wife* any man with a heart would say, "Give me Mary!" She chose the better part. A man may hire the work done, but he forever needs—what money cannot buy—a beautiful, tender, charming, inspiring *companion* of the gentler sex in work and play, in grief and joy—a woman who has intelligence and grace to "make home the very dearest place on earth" to husband and children and who causes them to feel absolutely sure that "wife" and "mother" are the sweetest words on mortal tongue.

And it is with awful sadness bordering on despair that one contrasts the direful facts of average life with the above ideal. Millions of children with no worthy home-training, millions of mothers who must slave in mill, factory, shop or home until a genuine human life is impossible, millions of "homes" where want, ignorance and vice—the hideous trinity of hell—hold full sway.

In a former chapter, we elaborated upon "The Heart's Rest" that awaits us under Socialism. Meanwhile those who have opportunity to fit themselves for home life should do so. There are courses in cooking, housekeeping, child-nurture, etc., that will largely help; but most of all is needed the cheerful, loving, tactful, wifely and motherly heart, with liberal education. It takes more than a house, more than a man and woman, more than a mere family to make a home. *The home spirit, the home ideal, the home conduct must be constantly in evidence.* If the husband and sons prefer the barn, the street, or the club to the home *there is something fatally wrong at home.* But an earnest, studious, thoughtful, industrious, cheerful, loving, tactful woman ought to make any good man happy, and find happiness in him, and their home should be a choice little cozy corner of heaven. Without the real home spirit, ideal and conduct, marriage would be a failure even under Socialism.

The Chicago Christian Socialist Fellowship

Since our last report the following meetings have been held:

Sunday evening, January 16, the Brotherhood of St. Paul's Congregational Church invited Rev. Edward Ellis Carr to give an address on Socialism. This was the first meeting of a series of "vital interest" services arranged by the Brotherhood. Mr. Carr's address was given the closest attention and the pastor reported the attendance larger than at their regular services. Rev. Willoughby, the pastor, is much interested in the subject of Socialism.

Thursday afternoon, January 20, Mrs. Ella Carr spoke on Socialism before the Ladies' Aid Society of the Ryder Memorial Universalist Church. The ladies asked questions at the close of the address and a deeper interest in this subject was created by this meeting. We hope to arrange many more meetings for women.

Sunday afternoon, January 23, Mr. Carr addressed the Brotherhood Welfare meeting of the unemployed at 763 Van Buren street on "The Right to Work." This meeting was attended also by a number of the employed. The CHRISTIAN SOCIALIST is distributed at all of our meetings and one working man who saw a copy at this meeting came to our office afterwards for more literature stating this was the first time he had heard of Christian Socialism and was eager to know more about it.

Sunday afternoon, February 13, the regular monthly Fellowship meeting was held at the Masonic Temple. The attendance was good. After the song service, led by President Moyer, the address of the afternoon was given by Rev. A. B. Francisco, pastor of the Humboldt Park Church of the New Jerusalem (Swedenborgian.) His subject was Socialism, the Logic of Christianity. His address was earnest, able and logical and the Chicago Fellowship welcomes him most cordially to its membership. Comrade Francisco has been a Socialist for years and is full of push and enthusiasm. He will be a great help to our work in this city.

At the short business session which followed, occurred the election of officers and the executive committee of fifteen for the ensuing year. Harvey P. Moyer was elected president, Mrs. Ella Carr secretary and Mrs. Rugh A. Utley treasurer. We have four ministers on our present executive committee. Five applications for membership were presented by the secretary and all were accepted. A number of old members also paid dues for three, six and twelve months in advance. These monthly meeting are always very much enjoyed by the members and furnish inspiration to do better work for the Fellowship.

Thursday evening, February 17, Rev. Carr spoke by invitation from the Senior Lecture Committee at the McCormack Theological Seminary (Presbyterian) on Scientific Socialism in the Bible. The lecture was given in the chapel and the majority of the students were present, also some members of the faculty and some ladies. Mr. Carr spoke in his usual earnest, eloquent style showing how strikingly the Bible illustrates in many instances the scientific principles of Socialism and thereby showing that the principles of Socialism cannot be rejected without also rejecting the Bible. The interest was intense and the value of such an address before the students who are soon to enter the ministry cannot be estimated. The secretary is trying to arrange dates for our speakers in other educational institutions.

Friday evening, February 18, Mrs. Ella Carr gave an address on the Social Salvation of Humanity at the Englewood Reading Room. A short discussion followed.

We are mailing from our Fellowship office many letters to pastors requesting them to arrange dates for our speakers. Some have responded, and doubtless others will, but the secretary finds it necessary to make personal calls also to get dates, besides using the telephone. We have a splendid prospect in this great city and are expecting great things the coming months. Our Fellowship is very much alive and is growing more and more interested in its special propaganda. Mrs. Ella Carr, Secretary.

Wheaton, Illinois

Attorney Carl Strover of Chicago, former president of the Christian Socialist Fellowship, gave an address on Socialism before the Men's Club of the Congregational Church at Wheaton. The attendance was good and much interest was manifested. Comrade Strover is an instructive speaker.

Fox Lake, Wisconsin

The Catholic, Methodist and Baptist churches of Fox Lake, Wisconsin, are uniting in a public meeting on Sunday night once a month to discuss live issues. Able speakers from out of town are invited to address these meetings. On Sunday night, February 6, the meeting was held in the Baptist Church, the subject was Socialism and the speaker Rev. E. E. Carr of Chicago. After the singing and prayer, Mr. Carr poured out his soul for two hours on the tempting, stirring, exhaustless theme, Socialism in the Bible. A young man who had brought a "cup of cold water" for the speaker at the beginning declared afterward that he "never saw water affect a man that way before!" When the remark was reported to Mr. Carr he replied that he was intoxicated with his theme when he began.

The three pastors, Baptist, Methodist and Catholic, were on the platform and all had part in the programme. They all expressed themselves afterward as highly pleased and deeply stirred by the address.

Kalamazoo, Michigan

Through the activity of Comrade W. A. Middaugh and others arrangements were made for Rev. E. E. Carr to speak three times on Socialism at Kalamazoo, Mich., Sunday, February 20. In the morning he spoke on Religion and Revolution to an audience that filled the main floor and part of the lecture room of one of the Methodist churches. In the afternoon he lectured at the principal theater to about one thousand people on Scientific Socialism in the Bible, and at night he gave Jesus and the Class Struggle to a large audience, composed mostly of men, at the First Presbyterian Church. These three great audiences in one day in a town the size of Kalamazoo coming to hear about Religion and Socialism ought to suggest an answer to the everlasting preacher's query, How to Reach the Masses.

Much enthusiasm was aroused, the collections were large and the comrades declare they must have similar meetings soon. (But all comrades everywhere must take notice that Mr. Carr will not be able hereafter to speak three times in one day. He pours out his strength so liberally that two addresses are all he is able for in one day.)

The ministers of various churches, including the ones spoken before, expressed gratification and sympathy with the work of Mr. Carr.

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EDITOR
Rev. Edward Ellis Carr

CONTRIBUTING EDITORS
Rev. Eliot White.....New York City, N. Y.
Mr. Harvey P. Moyer.....Chicago, Illinois
Mr. Oscar F. Donaldson.....Webster City, Iowa
Rev. George Willis Cooke.....Boston, Massachusetts
Mr. George H. Strobell.....Newark, New Jersey
Prof. Edward J. Ward.....Rochester, N. Y.
Rev. Paul H. Castle.....Cartersville, Illinois
Rev. J. Stitt Wilson.....Berkeley, California
Rev. W. B. Gallagher.....Danville, Illinois
Rev. Carl D. Thompson.....Milwaukee, Wisconsin

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Fifth General Conference

The Fifth General Conference of the Christian Socialist Fellowship of America will convene at the Second Presbyterian Church in Pittsburg, Pa., Thursday, April 21, and continue until properly adjourned. The popular program of music and addresses will begin Thursday night and continue through Sunday, which will be a great day for Socialism in the Pittsburg churches.

All Socialist ministers and other Socialist speakers who intend to be in Pittsburg Sunday, April 24, and are willing to speak for Socialism in the churches, will please address Rev. Wm. A. Prosser, McKees Rocks, Pa., who will have charge of this feature of the Conference.

Every organized Center of the Christian Socialist Fellowship in the United States and Canada is entitled to one delegate each for ten members or less, and one additional delegate for every additional ten members or major fraction thereof.

Every center should surely send its full quota of delegates.

All Christian Socialist members or sympathizers are urged to attend, if possible. You can enjoy the addresses, discussions and fellowship, even if you cannot act as a delegate.

An excellent program is being built and will be announced later.

As no notice of any proposed change in the Constitution has been presented to the General Executive Committee, and as the limit of time for proposing Constitutional amendments has now expired, the Constitutional work of the Toledo Conference will remain undisturbed and the Pittsburg Conference will have untrammelled opportunity for the discussion of practical plans of propaganda, organization of centers, finance, etc., and will enjoy rich social fellowship and the delightful instruction and entertainment of the program.

It will be a memorable event in the history of American Socialism. Make your plans now, sure and steadfast, to be there.

Bring in the Sheaves

The loyal, earnest comrades who get subscriptions to the CHRISTIAN SOCIALIST are doing the best work for Socialism. More and more it is apparent that the CHRISTIAN SOCIALIST is the propaganda matter most needed in the movement, because it not only stands clearly and courageously for the whole program of revolutionary Socialism, but also for those moral and spiritual principles without which the movement cannot win the truly best people and without which no worthy civilization can stand. More than all other papers together, the CHRISTIAN SOCIALIST makes plain the utter absurdity of the capitalist charge that Socialism is anti-religious, that it stands for sexual looseness, or intemperance, or any immoral or irreligious tendency. Socialism is pure and beneficial in every way, when correctly understood, and will make possible every genuine moral and spiritual reform. All the forces that work for human redemption and uplift will have a better chance when the inhuman profit system is overthrown by the victorious hosts of Socialism.

The CHRISTIAN SOCIALIST cannot live unless its readers work to get subscribers. This is the greatest and best thing any of you can do for the paper. Notice the report of clubs on the 8th page and try to do as well or better yourself. This year marks a crisis in the life of the CHRISTIAN SOCIALIST. We are anxious to make it fully self-supporting. This must be done. *And it can be done only by its loyal readers working for subs.* Comrade, young or old, male or female, let us have your help. Get some subs this very week.

You can have five sub cards for $2. And besides, you can easily win valuable prizes in books, as stated on 8th page.

You may have TWENTY SUB CARDS FOR FIVE DOLLARS, which is only 25 cents each—and *far below the average cost of producing the paper.* Had it not been for donations we could never have furnished the paper for 50 cents per year; but, the *regular* edition being paid for, we can furnish *extra* copies at 25 cents per year. This gives you an opportunity to earn a fine commission of 100 per cent getting new subs, or to send the paper to your friends at a low price. It also makes it easy for Socialist locals and centers to make money while doing the best work, or to send the paper to preachers or other picked people at small cost. Every local and every live Socialist should order $5 worth of these cards and get busy. Of course these special cards do not count on prizes or book orders. But they are worth four times what they cost.

Let us hear from you soon.

A Hornets' Nest

The proposal of the Taft administration to increase the cost of newspapers and magazines to the American people in the interest of the railroad grafters and their henchmen in Congress is breaking a hornets' nest over the heads of the government officials. Papers of every political party all over the country are now busy exposing the gigantic graft of the railroads and express companies upon the U. S. Mail Service. And let it not be forgotten that the railroads could never have gotten nor could they have kept this great graft without the consent of U. S. Congressmen, Senators and Presidents. The question, Why did these public officials allow the graft? is very easily answered. They got AND THEY GET a part of it in money or influence or both. The following from the New York Journal is a sample of what many newspapers are saying:

Great Postal Steal

Citizens, your national postoffice is run just now at an annual "loss" of more than seventeen millions. This "loss" is very sad, of course, since it is absolutely unnecessary.

If it were necessary and followed the competent, honest administration of the people's postoffice, they would not complain.

Sometimes a "loss" is apparent, but not real. For instance, every man feeds and clothes his family at a "loss," yet he does not consider it a REAL LOSS.

As all of the people pay for the postoffice, all of the people would endure a nominal loss patiently if they thought their money well spent. Unfortunately they do not feel that their money is spent wisely or honorably.

Frank Hitchcock, the new postmaster, says that he is going to put a stop to the deficit, or "loss."

Much power to him; but on behalf of a few million readers scattered from the Atlantic to the Pacific, we beg Mr. Hitchcock to go at his economizing in the right way.

Sometimes a well-meaning man cuts off the wrong thing, like the comedian who was told his trouble was "wine, women and song," and offered to give up song.

We urge Mr. Hitchcock to give up the right thing, and to cut down on the right thing when he begins his economics—if he can possibly manage it.

He says, according to reports, that the rural service costs too much. That is the service that supplies the farmers and the suburbanites of the country; it is a service that has been of greatest benefit to millions. Considering the fact that the farmers contribute thousands of millions of dollars every year to the national wealth, it would seem reasonable to let the farmers get their mail, especially as THEY PAY MORE THAN THEIR SHARE OF THE NATIONAL EXPENSE.

It might be added most truthfully that if the express companies would allow the people to have a PARCELS POST the rural delivery system would pay an enormous profit to the government. INSTEAD OF CAUSING A LOSS.

But then the private express companies will not PERMIT the people to have a parcels post system, and Frank Hitchcock knows that well, as did John Wanamaker before him.

Mr. Hitchcock says that magazines are carried through the mails too cheaply, and that there is a loss in that. If he increases the price the people will pay more for their magazines, and if Mr. Hitchcock thinks it makes much difference whether the money goes in one way or another he is mistaken.

Why does not Mr. Hitchcick find out WHY the postoffice carries magazines at a loss? He will discover that the express companies can make a profit where he makes a loss. And he will learn, if he does not know, that it is because the railroads ROB THE POSTOFFICE AND THE PEOPLE.

The people send mail on a certain train, and the express company, privately owned, sends express matter on the SAME train.

And the people pay ON THAT SAME TRAIN for a pound of mail FOUR TIMES AS MUCH AS THE EXPRESS COMPANIES PAY FOR A POUND OF EXPRESS MATTER.

There is something for Mr. Hitchcock to think and work over. Perhaps he will say: "The railroads won't LET me stop their cheating any more than the express companies will let me start a systems of parcels post."

That is hard to answer in these days when express companies, railroads and other corporations are the REAL GOVERNMENT.

It is not easy to fight INTELLIGENT, WELL-ORGANIZED dollars with no weapon, but rather unintelligent, disorganized votes.

Express companies, railroads, etc., know what they want. They reward those that serve them, punish those that disobey them.

The voters DON'T KNOW WHAT THEY WANT. They forget their friends, and do more yelling than thinking on election day.

So, when Frank Hitchcock wants to save money in the postoffice he must make the farmer go without his mail or make you get along with inferior service or refuse decent pay to the letter carriers, because the express companies won't LET him start a parcels post system that would give the government a profit of fifty millions a year on rural delivery routes alone, and because the railroads won't LET him stop their thieving, which amounts to far more each year than the whole postoffice deficit.

It's the same old story—organized DOLLARS THAT THINK and plan night and day, DISORGANIZED VOTERS that forget or DON'T CARE.

Don't blame Frank Hitchcock. Blame YOURSELF if he "improves the postoffice" by cutting off the farmers' mail or making you pay more cash. YOU let him do as he likes. The corporations DON'T let him.—Arthur Brisbane in New York Journal.

The Torch of Liberty

"Raise the Torch of Liberty!" is the cry of John Sporgo's thrilling Socialist song, one of the best. Music by Platon Brunoff. It is one of the several new songs in the Fifth Edition of Moyer's Songs of Socialism, which is now on the press. Many thousands of these books have been sold—it has no equal; 128 pages of words and music. Price, paper cover, 15c; eight copies for $1. In beautiful crimson cloth cover, 25c; five copies for $1; twelve for $2.25. Every Socialist should have one. Every branch should have a dozen or more. THE MOVEMENT NEEDS MUSIC. Here it is.

CARL STROVER
GENERAL LAW PRACTICE—PATENTS
TELEPHONE 3909 MAIN
Room 1009, 140 Washington Street, CHICAGO

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General Secretary
REV. W. A. WARD, 5864 Ridge Ave., St. Louis

General Treasurer
HARVEY P. MOYER, 5408 Drexel Ave., Chicago

General Executive Committee
of Twenty five Members

Joint Call Withdrawn

In view of the call by the general secretary for the annual Fellowship offering, April 1, it seems best, in order that there may be no confusion, to withdraw my appeal to raise a joint fund for the C. S. and the C. S. F., and I heartily unite with Comrade Ward in urging the comrades to make this April Fellowship offering as generous as possible that we may be able to take advantage of the great opportunities opening up to the Fellowship everywhere.

Harvey P. Moyer.

General Secretary's Dates

The general secretary has recently visited the centers at Buffalo and Pittsburg and found both in good condition. Both are beginning to draw the attention of the churches to their work and have lately held meetings in several churches. At Buffalo the regular meetings of the center are held in the reception room at the offices of Comrade Dr. Faley in the Ellicott building. This room is provided with plenty of chairs and makes a convenient and pleasant meeting place. The Pittsburg center now holds its regular meetings at the Socialist headquarters on Fifth avenue. Both of these centers have had recent accessions to their membership.

Other centers will be visited by the secretary later on. He may be addressed at the following points: Pottstown, Pa., Schuler hotel, March 7; New York City, Gilsey hotel, March 8-11; Philadelphia, Pa., general delivery, March 13-19; Baltimore, Md., March 20-22.

Meeting and speaking to many people in his work, the secretary finds that there are many who become greatly interested in the Fellowship and its work when they learn its character and message. Often after a lecture in a hall members of a church will come to him and offer to arrange for a meeting in a church, remarking that the church is the proper place for the delivery of such a message; but they had not understood it so before. This shows the great possibilities opening up before this organization and gives a hint of the larger work which it will do when it becomes widely known and understood.

New Centers

New centers have been formed at Washington, D. C., Darby, Pa., and Providence, R. I. The District of Columbia center has made a very fine beginning. After a somewhat extended correspondence with the general secretary, Comrade D. C. Sherman went to work and soon sent in a list of 15 charter members. Since then they have admitted other members, making the present active membership abcut 24. The general secretary will soon be there to meet with the new center and lecture in several of the Washington churches.

The comrades at Darby, Pa., have done considerable work in the past, but were not members of the Fellowship. They have now organized with 14 members and will undoubtedly become a strong center. They have earnest Christian Socialists to make it such.

Comrade H. F. Thomas has organized the Providence center since his appointment as district secretary. I believe they start with about 10 active members.

Comrade Thomas, as district secretary of the Fellowship, has received the endorsement of the Socialist party of Rhode Island. This is as it should be. The Fellowship has endorsed the Socialist party, and as it is working for the same end, it should receive the endorsement of the party.

Monthly Contributions

All who are able are urged to send of a stated amount per month which they will contribute to help finance the work of our general organization. Comrades, this is of vital importance to the Fellowship. We must extend our work, and it cannot be done without money. Please fill out and send to H. P. Moyer, treasurer, 5408 Drexel avenue, Chicago, the following blank:

I agree to contribute $.... per month for the maintenance of the general organization of the Christian Socialist Fellowship. It is understood that if at any time I shall become unable to continue these payments or other plans shall be adopted which make them unnecessary, this pledge shall be cancelled.

Signed.....

Annual Offering

Do not forget to send an annual offering the first of April. Secretaries of centers should see that the matter of this offering is presented at a regular meeting of the center at the proper time.

General Conference

The general conference will be held in Pittsburg, Pa., April 21 to 24. Remember the date and plan to attend. A strong program will be presented and important business transacted. All who are interested in this work and are able to attend should be at this meeting. It is important and will be instructive and enjoyable.

The Pittsburg comrades will furnish lodging and breakfast in their homes and do everything possible to make the stay of the visiting delegates and others pleasant.

The conference will be a delegate body, but all who are members of the Fellowship and all who are not members who are interested in this cause are invited and urged to come.

Every center should send at least one delegate. Each center is entitled to one delegate for every ten members or fraction thereof. Let us make this a great meeting.

Wm. A. Ward.

Financial Statement of the Christian Socialist Fellowship for January, 1910

Receipts—			
Dues, centers	$ 2.80		
Dues, at large	10.00		
		$12.80	
Literature		3.35	
Supplies		2.20	
Contributions		.30	
Com. on Christian Socialist		.65	
Christmas gifts		4.00	
General treasurer		6.25	
Lectures, general secretary:			
Chicago engagement	20.00		
Fostoria	9.00		
Mansfield collection	2.00		
Toledo engagement	8.00		
Sandusky engagement	8.00		
Batavia engagement	8.00		
Buffalo engagement	15.00	$70.00	
			$99.55
Expenditures—			
Traveling expenses, gen. sec	$55.83		
Postage	6.03		
Telegram	.40		
Typewriter payment	5.00		
Incidentals	.11	$67.37	
Salary (part)	32.00	32.00	
Cash in secretary's office		.18	
			$99.55
Due on secretary's salary, December, 1909			$ 50.00
Due on secretary's salary, January, 1910			68.00
Due Co-Operative Ptg. Co., books and paper			4.50
Meyers Ptg. Co., constitutions, cards, etc			11.60
			$134.10

Wm. A. Ward, Secretary.
H. P. Moyer. Treasurer.

Application Blank

Article I—Name

The name of this Organization shall be the Christian Socialist Fellowship.

Article II—Objects

Recognizing that the social message of Jesus applied in an age of machine production means Socialism, we declare the objects of our Fellowship to be:

To proclaim Socialism to Churches and other religious organizations; to show the necessity of Socialism to the complete triumph of Christianity; to end the class struggle by establishing industrial and political democracy, and to hasten the reign of justice and brotherhood—the Kingdom of God on earth.

Article III—Membership

Section 1. Its members shall be active and associate.

Section 2. Its active members shall consist of those who are both Christians and Socialists, who shall agree to the objects as stated in Article II, be duly elected, be governed by the Constitution and By-Laws and pay dues (15 cents per month.)*

Section 3. Its associate members shall be those who are in sympathy with the purposes of the Fellowship, and shall be duly elected. They shall have the privilege of a voice, but no vote.

In accordance with the above articles, I hereby apply for active membership.

Name .....

Address .....

....

In accordance with the above articles, I hereby apply for associate membership.

Name .....

Address .....

....

*Applicants are requested to pay dues six months or a year in advance if convenient.

A Socialistic Marching Song

Another of John Spargo's stirring songs which appears in the Fifth Edition of Moyer's Songs of Socialism, music by Moyer. The book is now better than ever and has no rival in the English language. 128 pages of inspiring words and music for only 15c in paper cover, 8 copies for $1. In beautiful crimson cloth cover, only 25c; five copies for $1; twelve copies for $2.25. Get one and get your branch to order some.

Unite, Men! Unite, Men!

The above refrain of F. M. Moore's song will warm your blood and quicken your heart-throbs. It is one of the new songs in the Fifth Edition of Moyer's Songs of Socialism. You ought to have a copy right away. Your branch needs a dozen or more of them. 128 pages of words and music, price, paper cover, 15c; eight copies for $1. In beautiful crimson cloth, 25c; five for $1, twelve for $2.25.

NOTES AND COMMENTS

By GEO. H. STROBELL

One more step toward the complete rulership of the courts has been taken—but I will give it to you in Comrade Boudin's words in the *Daily Call:*

"It happened that in February of this year of grace a little picayune judge of the District of Columbia (he was big enough to sentence Gompers, Mitchell and Morrison to prison, but any judge is big enough for that) orders a joint committee of the senate and house of representatives to appear before him and answer for something that they have done as such joint committee of Congress. It was interesting to observe that among the most ardent supporters of the proposition to submit to the judge's demand were alleged disciples of Thomas Jefferson, Democratic representatives from the south. According to the reports in the press the argument for submitting to Mr. Justice Wright's command was led in the house by Representative Brantley, a Democrat from the great Democratic state of Georgia. His argument was very interesting. According to the press dispatches he argued that the house was bound to present to the people of the country an example of respect for the law, and the orders of the court were obeyed by the Congressmen.

"One day, long ago, the country was startled to learn that John Marshall, the chief justice of the United States Supreme court, issued a subpoena to compel the president of the United States to attend as a witness. In those days the country had not yet grown accustomed to the rule of the judges, and a command by a judge, be he even the chief justice of the United States, to the president to attend as a witness at a trial was a thing novel and startling. Thomas Jefferson, then President, laughed at the judge and said: 'The leading principle of our constitution is the independence of the legislature, executive and judiciary of each other; and none are more jealous of this than the judiciary. But would the executive be independent of the judiciary, if he were subject to the command of the latter, and to imprisonment for disobedience?'

"He, therefore, disobeyed the subpoena, amid the plaudits of the people, or at least of all those who believed with him, that the judiciary were not to be set up as the sole ruling power in our government. And they were then in a large majority.

"But that was in 1806."

* * *

Justice Olmstead of New York City is a good companion in the Hall of Infamy to "Divine Right" Baer. He said to a striker in his court who had sought his protection when assailed by a thug and strike-breaker. "I know you are not working and are on strike. You are on strike against God and nature, whose prime law it is that man shall earn his bread in the sweat of his brow. You are on strike against God."

* * *

It is impossible to see what the autocrat of Russia has gained in the last election in Finland. The parliament he sent home had 84 Socialist members and was united against his demands for money for military purposes. The new parliament has 86 Socialists and may be equally obstreperous. There is evidently something weak in his programme. We don't understand why he permitted so many Socialists to be sent back.

* * *

The Bucks Stove case established the right of a court of equity to enjoin the continuance of a boycott; while the Danbury hat case establishes the power of a court of law to give punitive damages for the injuries previously inflicted by a boycott or by a strike. Taken together, the two decisions give an effective defense both to employers and to independent employees, and if generally enforced, make void every effort in the industrial field of the workers to better their condition. This is the natural trend of capitalistic interpretation of law. But some people argue that the same interpretation of the law can be invoked in behalf of the working class. That remains to be seen. The Steamfitters' union of New York City has begun an action to restrain their employer's association from boycotting union men, asked for an injunction and will sue for damages. Under the decision of the Danbury case each employer may be personally liable for the damages of all the workers blacklisted or discharged because of their union affiliations. We shall see what we shall see.

* * *

The wonderful string of victories at the polls here put heart into the German comrades for their great struggle this year, which is to secure secret manhood suffrage. The manner in which the franchise is exercised is undemocratic. The system provides three classes of voters, on a property qualification, each class electing a like number of representatives to the Diet. And the voting is open, not secret, which means intimidation of the workers when they vote.

For instance, in a recent election in a Prussian district, the property qualification first barred out about 40 per cent of the people. The first class of voters, the aristocrats, in this district were just two men, who elected one-third of the legislative body. Less than 5 per cent formed the second class, electing another third of the legislative body, and over 95 per cent, the common people who were voters, elected the last third of the legislators. Thus less than 2½ per cent of the whole number of men of voting age (40 per cent of whom had no vote) elected two-thirds of

the legislative body. This system of voting is the mainstay of monarchical and class distinctions in Germany and its downfall will bring democracy, not only in politics but in industry. So this is the life and death struggle for privilege.

All the workers can do is to hold demonstrations and demand the reform that was promised. A proposed general strike is held up their sleeves. It would be serious, as the Socialist gewerkshaften have 2,200,000 members and if two weeks' provisions were put by, they could not only paralyze the government, but all industry as well. But it will be a last resort.

So they are agitating and holding most tremendous meetings all over the country. Every bit of moral strength the organization possesses, its hold on the offices to which thousands of Socialists have been elected, its strength among the unions, its power to boycott, will be used. Nothing but military power can stop them and they declare that the army is full of Socialists and will fight against them.

Another sidelight was flashed upon the iniquitous election law by the last election in Berlin. In that city, which ranks fourth in the world's large cities, there were only 52,000 voters—population 2,040,148. Of these 52,000 the Socialists got 44,100, while all the other parties but 8,100, yet the Socialists are in a minority in the legislative council of the city.

* * *

Was Deacon Moe, who, at the desire of his employer, Senator Conger of New York, went to Albany and paid out $6,000 bribe money to persons designated by his employer, a good man? His pastor says he was. On Feb. 13, closing the service with a strong defense of Deacon Moe he said: "Moe is one of the best men I have ever known. Not only has he been all these years a trusted employe and loyal to his employers, but I will add as his pastor that I believe him to be conscientious and loyal to God."

Deacon Moe was the product of the individualist preaching of this individualist age. Who among the Deacon's class leaders, elders, trustees and preachers are fit to cast the first stone at him?

* * *

There's many an ardent Socialist in the trades unions who hopes that the Danbury Hatter's decision will precipitate political action, but it looks now as if it will fall flat. And it is because the great American public has been hit in the stomach by the high prices of food materials. It can't think but one thought at a time. If a few important city central bodies would, like New York's, declare for political action and work for a national political labor movement, we might begin another chapter of our nation's progress. But, perhaps, and it is very probable if the workingman is thinking about it at all, they recognize in the Socialist party an instrument ready to their minds. If so, we may see some results like that in Allegheny county, Pennsylvania, at the various spring elections. There about eighteen or twenty candidates were elected to minor offices on the Socialist ticket. So our comrades everywhere ought to be on the alert to catch the tide. Men of the utmost probity and forwardness in our philosophy and unionism should be nominated so that even as a justice of the peace he can exemplify in his conduct the difference between Socialism and Capitalism.

* * *

The Social-Democratic members of the Milwaukee School Board have won a victory in reducing the hours in the Milwaukee Trade School for girls. The two Milwaukee trades schools, one for boys and one for girls, although under the control of the School Board, are supervised by a committee consisting mostly of manufacturers and business men. It is the avowed object of these men to make the conditions of the trades schools conform as nearly as possible to the conditions of the shop and factory. In other words, they want to train for themselves docile wage-slaves, whose spirits will be broken in early youth. This the Social-Democrats want to prevent. Accordingly, our Social-Democratic members of the School Board have put up a fight for shorter hours, and in the girls' school they have won out. They have also introduced a measure to prevent boys under 16 years of age from entering the boys' trade school. This measure has been referred to a committee.

Socialist Post Cards

We have in stock a quantity of three excellent Socialist Post Cards. They can be mailed with a one-cent stamp, placed in a letter, or handed out direct. Also a good thing to slip in the mail boxes of flats and apartment buildings.

One card gives Frances E. Willard's most famous remarks in favor of Socialism, another contains quotations about Socialism and Christianity by famous European Socialists, the third presents the widely approved statement of What Socialism Means which has frequently appeared in the CHRISTIAN SOCIALIST. (The last includes Collective Ownership, Private Ownership, Direct Legislation and a New System of Money.)

These cards may be obtained for 10c per dozen, or 50c per hundred—all one kind or assorted.

Sing the Victory

"Strike at the Ballot" and "Forward, the Life Brigade" are two of the excellent new songs in the Fifth Edition of Moyer's Songs of Socialism. Those two songs were formerly arranged for special quartettes; they are now harmonized for congregational singing. You will like them. There are 128 pages of selected songs—both words and music—in the book and every comrade should have one. Your branch should have many. THE MOVEMENT NEEDS SINGING. Start it going in your corner. Paper cover, 15c; eight for $1. In beautiful crimson cloth cover, 25c; five for $1; twelve for $2.25.

Rev. Wm. C. Hopkins

Rev. William C. Hopkins was a beautiful old gentleman, beautiful in face and form, in character and in manner. He was devoutly loved by many, having been rector of every Protestant Episcopal church in Toledo, where he served God and humanity for many years. He was an ardent, cheerful, loving, outspoken Socialist and a most exemplary Christian. And he loved the CHRISTIAN SOCIALIST, finding much consolation in its work.

The Toledo Center of the Christian Social Fellowship at a regular meeting, February 24, 1910, endorsed the following resolutions:

Whereas, the All Wise and merciful God in His inscrutable wisdom and infinite justice has seen proper to call our comrade, Rev. William C. Hopkins, to rest from his long life's consecrated effort to establish the Kingdom of God on earth,

Resolved, That in the departure of Comrade Hopkins the Christian Socialist Fellowship lost a devoted and efficient worker in its cause; and,

Resolved, That in their temporary bereavement the loving sympathy of the Toledo Center be extended to the widowed wife and through her to the family.

Resolved, That a copy of these resolutions be sent the wife and be tendered the Toledo daily papers and the CHRISTIAN SOCIALIST of Chicago for publication.

C. H. Reed, Geo. Candee, John B. Merrell,
Committee.

Andrew Judin

Among the Minnesota Comrades who bestowed kindness upon the Editor of the CHRISTIAN SOCIALIST while he toured that State a few years ago amidst the snow was Andrew Judin. We are very sorry to learn of his death. The *Independent Press* of Cambridge states editorially that Comrade Judin was an earnest and deep thinker, ambitious to further the cause of humanity. He had a good education. He early espoused the cause of Socialism, understood thoroughly the tenets of that faith, practiced religiously what he preached in that direction so far as social and economic conditions of this day permitted; he was a fluent speaker, a forceful writer and a most estimable and genial gentleman. Mr. Judin was a man in every sense of the word, the world is better that he lived and many join with his immediate family in sorrow at his death.

Swedenborgian Special Next

The most wonderful dreamer or seer since the time of Christ was Swedenborg. His voluminous writings have influenced modern literature beyond estimate, but are unknown to the general public. And because of his remarkable anticipation of the doctrines of socialism concerning *use values and co-operation*, his followers have been so well prepared for Socialism that when they once find out what Socialism teaches they declare themselves Socialists. For this reason, in proportion to their number, there are more Socialists among Swedenborgian ministers than among those of any other denomination. And we are to have a rare treat in our next issue, which will be a Swedenborgian Special Edition. The articles are all furnished by Swedenborgian ministers of prominence and are clear-cut as to Socialism. Our readers will be as much interested in the arguments from the Swedenborgian viewpoint as in their Socialist conclusions.

Among those who have furnished articles are Rev. A. B. Francisco, Chicago; Rev. Arthur Mercer, Brooklyn; Rev. Herbert Small, Indianapolis; Rev. Hiram Vrooman, Providence; Mr. Freemont Brown, Urbana, Ohio, and Rev. Alfred J. Johnson, London.

We have already received $12.50 to send this edition to Swedenborgian ministers and others. We need a goodly amount for this purpose. Every Swedenborgian church in America should be flooded with this paper. It will be most interesting and helpful propaganda for every community. Order a big bundle for your distribution in your home town.

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